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**Lords & Commons  
Reasons and Justifications**

**FOR THE  
Deprivation and Deposal (3)**

OF

**JAMES II.**

From the

**Imperial Throne**

OF

**ENGLAND**

BEING,

**In full Satisfaction to all the Princes of *Europe*, and  
in Answer to all Objections, Domestick and Foreign.**

**Allowed to be printed.**

**VV** **HEN** the greatest Changes in States, such as the Mutations  
of Imperial Princes, are made; the greatest Reasons and most  
porent Arguments ought to be furnisht for such important  
Counfels and Decrees. But as the Reasoning part of Mankind are so  
different and opposite in their Judgments and Determinations given in

to which they are led to the grounds of such irreconcilable Dissent in their  
Opinions, as to only time their various support of the Original of Go-  
vernment. For while some are combating for the Divine, and others  
for the Human Constitution of Monarchy, these nice and subtle Specu-  
lations lead them so high, to such different Fountain Heads of Regal  
Power, and they are so far from being able to meet in any common  
Matter of Fact: And when it comes to the point, they are so far from  
in the tenderest points of Faith, believe only, because through the im-  
pulse of some unaccountable Conviction, they cannot but believe.  
Reasoning is then struck Mute, and all beyond is silent upon  
Trust.

Where Argumentation therefore, in this Case, will be altogether  
vain, because unconvincing, the greatest and strongest, (publicly visi-  
ble,) Support, and Authority we must repair to, must be that just Re-  
fuge both of Law and Equity, P. R. I. D. E. N. T. What has been done  
upon Mature Deliberation, and the Consent of whole Kingdoms in the  
like Case before, stands for a Reason, what may be done now. For  
Examples of which kind, there is none more than the Case of *Sisimund* the III.  
King of *Sweden*, Deposed by the States of *Sweden*. And so many Reasons  
so wonderfully and Parallel to the Late Male Administration in  
*England*. But as Precedents are least Satisfactory, or least contrasting to opposi-  
tely Opposers, where they make only for one Party. A Popish *Sisimund*  
deposed from the Administration in a Protestant Kingdom may not  
perhaps be allowed to carry its sufficient Justification with the Romanists;  
and therefore the Tables ought to be turned, and the Balance made by  
Parallels of their own side; the most prudent way of combating, and  
securing Victory in this Matter, being to lay the Scene of War in the  
Enemies Country.

To confute therefore, and silence all the Romish Pretensions of Pil-  
grimage and Murmur, against the Injustice of such a Deprivation, from Ex-  
amples of Popish Depositions of Male administering Protestants; we'll begin  
with *Henry of Navarre*, afterwards *Henry the Fourth of France*.

The Famous Holy League enter'd into, by the Pope himself, and so  
many potent Allies; together, with all the Romish Subjects of *France*,  
against that undoubted Heir of the Crown of *France*, and at that time  
By Succession their Rightful King, is so notoriously known to the World,  
that all the tedious particulars of the History, would be impertinent.

"I, Peter K. KUMAR, do hereby certify that, on the 21st day of August 1900, the  
 following persons, according to an opinion and written statement and public  
 testimony avowed and asserted, and in every civil right, were deposed by  
 the Pope himself, opposed and deposed his Apostles in the Tribunal, for  
 his other excommunications, but being a religious institution of the perfection  
 contrary to the Christian, and religious Roman Religion in America, and  
 in all other respects, acknowledged a most excellent Priest, is that  
 much, that after all other religious endeavors of conveying his High  
 right, that had no means left to reveal his Excommunication and falling  
 from the Throne, but by his Abjuration of the Reformed Religion, and  
 and return to the Roman Worship.

This Case of Henry the IV. instead of a Parallel to ours, hath not come up to halt the Justification of the sacred Monarchy, first. For here was a Sovereign Prince under Dependence for no other Duty, but his meer Religion; For this Henry the IV. being then King in France to the Empire (It truly was) was everlastingly persecuted (wherever they might fear) under no Dependence of the least Branch of Con- pact with his People, no Forfeitures for Male Administration, or Violation of the Laws of the Land, or Rights of his Subjects, their Estates or their being only Apprehensions. If therefore the mere private Omission of a Crowned Head, different from the Established Religion of the Land, has been of weight enough (itself alone) in their own Sealings overway the Birth Right of Princes, and make a Bar to Succession and that too so solemnly confirmed and ratified even by the Nation and Monarch, the Decimals of Reason will shew what Objections in Religion can be Reasonably put out. Whether Foreign or Domestick Laws in- valent the like Bar in Empire, rather to religion and civil Man Admini- stration, in the present Case of England, such too visible Repeals of the Laws of the Land, and in Defiance of all Obligations of Engagements, Covenant, Word Honor or OATHS themselves.

The next Example I shall point out is that of the Late *Portuguese* King, who by the Ordinance of the States of *Portugal*, ratified by the Popes Alient was De throne'd, and his Brother invest'd with the Sovereignty; and not only that, but his very Queen too taken from him, Divorced, and by a Dispensation Married to his Brother. The Grounds of this Deposal being only this, that the King was sometimes taken with Delirious Fits.

201. If such a Personal infirmity was ground sufficient to displace the Governors have not the People or Community of England, in Convention. Assembled

bles, as much Right on their side, for the Depoſal of a King, for a far greater Infirmary (ſet the two a more violent Madneſs) his long ſick and indicated Incapacity of being held either by the Bonds or Ties of Human Laws, or Oaths. There being this infinite Difference between the Outrages of the one and the other, as that a Prince, ſo bigotted, reſolved for the Introduction, right or wrong, of his own Religion, is the more Dangerous Frantick. For his Superſtitious Frenzy may push him to Violent-ees that will hurt whole Nations, whereas the Outrages of the other can be only Perſonal. And if the Hands of the Lunatick Portuqueſe were thought Juſt to be tied up with no leſſe Shackles, then taking both his Kingdom and Queen away from him; who ſhall Arraign the Wiſdom of the Engliſh, for depriving their King of his Kingdom (much good may do him with his Queen) under an infinite larger Capacity, and more Dangerous Propenſity to Miſchief. And for ſo doing, what warrant ſhall they want; when the preſent unforced Deſertion of the King, and quitting the Hebe, has put the Power of Decision in that point into their own Hands; and left him all Right of Appeal againſt the Alienation.

I ſhall venture to add one laſt Conſideration, 112. The Bull of Pope Pius Quintus, againſt Queen Elizabeth; by which ſhe is deprived her of all Title to the Imperial Crown, and all Dominion, Dignity, and Privilege whatever; declaring that all ſhe Nobility, Subjects, and People of England; and all others which have in any ſort ſworn unto her, to be for ever ſolved from any ſuch Oaths; and all manner of Obedience, Allegiance, and Obedience; &c. and all ſubſtident to obey her, her Movitions, Mandates, or Laws, upon pain of Anathema. Vide Biſhop of Lincoln's Brutum Falſum, (p. 100) to 101. (112) and 113. (114) and 115. (116) and 117. (118) and 119. (120) and 121. (122) and 123. (124) and 125. (126) and 127. (128) and 129. (130) and 131. (132) and 133. (134) and 135. (136) and 137. (138) and 139. (140) and 141. (142) and 143. (144) and 145. (146) and 147. (148) and 149. (150) and 151. (152) and 153. (154) and 155. (156) and 157. (158) and 159. (160) and 161. (162) and 163. (164) and 165. 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